of hypnosis conventionally described as religious ecstasy. 792
A Nestorian guide said that one day he had encountered 781
Hajji Mustafa and twenty or thirty of his fellows marching [158]
along a lonely road, beating tambourines and singing, in a state of complete frenzy. "I am a good friend of Hajji Mustafa," the Nestorian said, "and have known him for years, but he did not seem to see me." Hajji Mustafa was present at this conversation, and confirmed his detachment with no little pride.

The darwishes can be organized into regular groups, 792
for example, there are some villages in which the entire adult male population belong to an order, or can operate alone. One individual pointed out as a darwish visited Rowandus from time to time dressed in a ragged brown cassock bound at the waist with a piece of rope and obtained money from amused patrons in the tea-shops by swallowing large pebbles. The sums thus realized he spent on food and drink. This person was generally considered [828]
demented, and was occasionally locked up by the police for his outbursts. The chief exhibition of their power 792
by most darwishes, however, is snake-charming. The de- 789
tection and handling of poisonous reptiles is considered the best evidence of a darwish's supernatural abilities and is subject to loud display. It is commonplace in Rowandus to see some darwish, back from a snake-hunt, wandering among the guests in a tea-shop with a squirming specimen clutched in each hand. These snake-charmers [158]
often seem to be in a trance-like state, their eyes